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In This Issue: Are Assessments for Relief Advisable?

January, 1936]

MASONIC CRAFTSMAN

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KIPLING A light has failed—Rudyard Kipling, creator of a new and compelling style of literature in the '90s, Freemason and Englishman, died in London, Friday, January 17, 1936.

Out of the East like a comet flashed his amazing genius. England and Englishmen were his theme, and in the setting of romantic India he pictured them in their strength and weaknesses as no writer ever had before. Color and vigor characterized his word canvases; the fire of a burning zeal etched the spirit of his words into the consciousness of men. Not soon will his "Recessional" and the pathos of his tales be forgotten—they will be remembered while the Empire remains.

It was the privilege of this writer to have met him—on a lonely station platform in the upper Transvaal in 1900 in a setting he could appreciate and aptly describe—waiting in a blazing sun with a wounded companion for first aid and the Red Cross train to come to take him to the base hospital in Pretoria.

Later Brother Kipling accepted membership in the Philalethes Society, and the acquaintance was renewed.

He was a man of rare ability—a sound Mason and a friend to all the Craft. He will be mourned most sincerely where those who respect and admire qualities of true courage and firmness and abiding loyalty reside.

QUEZON The lightness with which our Latin friends regard their Masonic affiliations is well illustrated in the case of Manuel Quezon, recently elected President of the Philippines through the beneficent if misguided action of the United States of America.

Quezon, born into a Roman Catholic family, adjured that religion to become a Freemason, becoming after a comparatively short space of time grand master of the insular jurisdiction. Later, he adjured Freemasonry to become again a Roman Catholic—and President of the Philippine Islands.

We have no quarrel with a man's religion. He may be a follower of Rome or not. If he's a good Christian he is a good citizen. But we may well be suspicious of that individual who puts his religion off and on like a cloak for sake of expediency.

Possibly later the ambitious Quezon may embrace Shintoism as being more appropriate to the character of the islands' future overlordship and his own political destinies.

PERSONALITY That is a fine picture which Shakspere gives in Henry V of the king going from watchfire to watchfire in the chill hours of the night before Agincourt.

The morning looks down on the wearied, war-worn and outnumbered English soldiers, waiting patiently and sadly for the dawn, when they must face their confident enemy.

"The royal captain of this ruin'd band" visits all his men, speaks to them with a modest smile, calls them brothers and friends, gives no hint in his face or manner that he knows how dread a battle is before him, or that he has been up all night. Everywhere he goes men that have grown tired and dispirited pluck comfort from his looks. "A little touch of Harry in the night" banished their fears and their discouragement, and prepared them for the mighty victory.

Happy is the army which has such captains. Victory may be slow and difficult, but it is sure. Happy, too, is the Masonic lodge which has within it such leaders. For it, too, progress and success are certain.

Freemasonry may well be proud of its leaders of the past. The inspiration of their lives is with us yet. But more is needed than the memory of worthy deeds and lives. Living examples are better than dead heroes. Today the inspiring presence of such leaders is necessary. They must bear the brunt of the fighting. They must make big decisions that require judgment and courage. They must lay the plans that will lead either to success or to failure. But what they do for the Craft does not end with these duties. They are the men to whom the rank and file must turn—and by their smile inspire comfort and confidence. No Laodicean methods will succeed with today's problems—rather must there be a supreme confidence that will overlook all obstacles and with sure touch dispel any lurking doubts of the merit of Freemasonry's cause and the purpose of its plan.

It is to such leadership within the Craft we owe and shall owe its victories.

EDWARD VIII It is safe to say that among all the titles borne by the new King of England, not the least in his esteem are those certifying to his skill as a wise and accomplished Freemason; he has served the Craft well and deserves well of it.

His Masonic brethren, therefore, wherever they may be, will, at this solemn and serious time in his life, wish for their illustrious brother, King Edward VIII, a

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Alfred Hampden Moorhouse, Editor and Publisher.

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MASONIC CRAFTSMAN

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full measure of strength and wisdom to sustain him in the arduous duties and responsibilities which he has undertaken—duties sufficient to appall one of lesser resource in intuitive sagacity, courage and capacity.

The King is dead! Long live the King—and may T.G.A.O.T.U. guide his hand and head in every act on behalf of his fellow men.

FAITH NEEDED Not a few men nowadays are contemplating with some apprehension the future of the Craft. And not entirely without reason.

Where formerly, in an age which seems long ago, but which in fact was but yesterday, men pointed to its growing weight of numbers, its ambitious building projects and its apparent enthusiasms, more recently they have become conscious of a slackening in tempo, a curtailment of growth emphasized by the fact of a decrease in members as well as curtailment of interest and general evidence of complacent negation.

There's really nothing to be alarmed about. Freemasonry in its essential form is not and cannot be for the multitude. Its best work is done quietly, unobtrusively; by discerning men among its membership who appreciate its real significance and who are alive to its altruistic purposes in behalf of mankind; whose intellectual capacity enables them to see beyond the merely superficial, and whose sincerity of thought and singleness of purpose sustains them in a determination to follow its fortunes for good or ill, with the sure knowledge that its Light can only temporarily be blurred

by ignorance, ineptitude or apparent indifference. Moreover the significance of mere bulk is negligible. Witness radium.

For one thing, and it is important to know this, Freemasonry is *toto calo* to that present resurgence of materialistic opportunism which characterizes any rule of despotism, whether masquerading under the guise of communism, fascism or nazism.

Belief in God as a Supreme Being, in whose hands lie the destiny of all earthly things, is incarnate and firmly integrated in its ritual and teaching. Whatever may be the standards set up by such men as Mussolini, Stalin or Hitler no argument should be necessary to establish the Truth: that the doctrines of these men are based upon unsound hypotheses and will surely fall.

Thinking Masons find within their own minds the inspiration which enables them to carry on with confidence in the will of their Divine Creator. Conscience can check and direct their lives to the service of their fellow men.

It is time for courage and confidence. Cycles of history show reversions to primal impulse or animal animadversions in one form or another. Records of the past portray disturbing periods of unrest, dissatisfaction and disturbed thought—yet the wheel always turns and shows to the earnest seeker, shining through the murk of folly or ignorant incredulity, the light of Truth. It is not a time to be downhearted—Freemasonry is firmly fixed in eternal verities. Disturbances which now seem to beset it are but episodes in its journey toward more Light.

Among the Builders

(Written for the MASONIC CRAFTSMAN)

*There can't be many, King Solomon said,
In our noble Craft of the Jubal clan;
So poor in spirit, so addled of head,
As to hate or envy the better man.
Whether a hewer of wood or worker in stone,
Or Master at work on the Temple wall,
A bearer of burdens or king on a throne,
The task has a place and a need for all.*

*There can't be many, King Solomon said,
Whose goal is the corn the wine and the oil;
And who only feel, when the day is sped,
A sullen relief from the daily toil.
Who never can catch while felling the tree
Or truing the stone in the quarry bare,
A glimpse of the Temple that is to be
When every Craftsman has done his share.*

*Smiting the anvil with Hiram-a-bif,
Or felling the cedar on Lebanon,
The toil and the strain of the Joppa cliff,
Or keeping the records for Solomon.
Bossing the workmen or drawing the plan
Each separate task has its special needs*

*With place and with honor for every man
Who can prove his worth by his daily deds.*

*There can't be many, there should be none,
Who never will work for the common good.
(If there be any truths, this surely is one,
That our ancient Craft is a brotherhood.)
And whether the labor be brawn or brain,
Or whether the tool be trowel or pen,
Take this assurance, it's clear and it's plain,
The building of temples, that calls for men.*

L'Envoy

*Oh Masters! what changes the years have brought
Since Solomon sat on his ivory throne,
Where once all the Craft on the Temple wrought
Now few are the workers in wood and stone.
But still all the tools of the Craft are thine,
You may live by the Level the Plumb and Square,
For you all the Light of the Craft doth shine
And a Temple to God you too may rear.*

—SAMUEL G. REA.

16 Wyola Drive, Worcester, Mass.

A Monthly Symposium

Are Assessments for Relief Advisable?

The Editors:

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BOSTON

JOSEPH E. MORCOMBE
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WILLIAM C. RAPP
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MAY BE INSTRUMENTS FOR GOOD

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

ORDINARILY nothing will arouse so much antagonism and ill-feeling as frequent or infrequent assessments. This is as true in business as it is in fraternalism. The average man wants to pay his bills quarterly, semi-annually or annually, and he resents additional assessments, important though he knows them to be. There are some arguments, however, to be advanced in favor of an occasional assessment for Masonic relief. The chief one is that it would awaken the lay member to his Masonic responsibility—and the importance of such an awakening cannot be over-estimated.

One of the most glaring weaknesses of our Grand Lodge system is the tendency it arouses to shift individual or lodge responsibility to the shoulders of the greater organization.

Wisconsin Freemasonry recently had an illuminating instance of the truth of the above. So widespread had become this habit of "buck-passing" by the individual or lodge responsibility on to the shoulders of the burden. Its Relief Fund, which had accumulated in small balances for years, became almost exhausted and two special levies or assessments were voted at the annual communication. One assessment was for the Masonic Home, the other for the Relief Fund.

Wisely the Grand Master urged that payment of the assessments be not made from lodge funds, but that special committees be named to make personal collection from the members. This not only gave opportunity for an explanation of the entire situation, but it also re-awakened a sense of individual responsibility in the mind of each one contacted.

Group meetings of neighboring lodges were held which were addressed by the Grand Master and others and thus was aroused a general interest in the whole financial set-up of Grand Lodge.

There was some muttering, of course. A few lodges only gave half-hearted support to the campaign, but on the whole the result was very gratifying. The assessments were collected, but of greater importance was the re-awakened sense of personal responsibility by individual Freemasons.

Occasional assessments, if properly understood, may be instruments for good.



ADVAILABLE ONLY WHEN

OTHER MEANS FAIL

By ALFRED H. MOORHOUSE

Editor Masonic Craftsman, Boston

ARE Assessments for Masonic Relief Advisable?" A challenging question which will prompt a great diversity of answers varying in degree according to the charitable impulses of the individuals expressing them.

Generally speaking, an assessment is an extremely unpopular thing. It has become an ill-sounding word. We have all seen the heavy hand of government laying upon the individual taxes in ever-increasing amount and the ruinous effect upon their economic status in consequence. Taxes are a form of assessment.

Where and when money is to be raised for a specific and charitable purpose there are few men but will give the matter earnest consideration if it has been presented to them fully and fairly. This is true in general, but more particularly true with the altruistic attitude which is seemly and proper for a Freemason.

Sometimes, however, in the clamor of conflicting appeals from a variety of sources the particular purposes of Craft charities are obscured or lost in a mass; and for that reason the invitation to share in good works sponsored by the fraternity are not always fully appreciated. Carelessness, too, bears its share of the odium. It is difficult to believe that any earnest, thinking Mason, remembering the vows he has taken and conscious of suffering and want among his fellows, will willingly overlook opportunity to support the fraternity's charities and benevolences. Hence the assessment, however disagreeable it may seem, and when necessary, is the logical next step—for Freemasonry cannot let down the unfortunate; it must fulfill the purposes for which it was organized, and which are the main justification for its existence.

Granted all this, then, the assessment is justified and even desirable. Good works, brave deeds, call them what you will, are the result of an inner consciousness or desire to serve. Freemasonry typifies this state of mind. It has heretofore rendered loyal and distinguished service. Its past is replete with incidents to prove it. But Freemasonry cannot live on its past. Whatever the fraternity has put its hand to for the relief of the poor and distressed has almost invariably been after careful thought of the needs and the respon-



sibilities involved. Therefore, however repellent to the selfish Mason the idea of an assessment may be, if and when it is necessary to raise money by such method, then, after fully enlightening the Craft as to the merit of the need, and appeal for voluntary contributions failing, assessment is justified and is, we believe, the only other recourse available.

No man who values his Freemasonry can find fault with this. He may depend upon it that the levy will not be made except under extreme urgency and then only when needs justify it.

Assessments for Masonic relief should never be undertaken lightly or without the most careful consideration and discrimination. Most men in these days have demands a-plenty upon their funds. Many cannot stand an assessment. Pride has frequently prevented many a Mason from requesting assistance for himself and family, or even to the extent of dropping from the rolls of the fraternity. Assessments tend to accentuate or accelerate such a condition. These are difficult days—but even so, as a fundamental characteristic of true Craftsmanship, relief projects are a direct charge upon the Craft, and deserve support, by appeal if possible, by assessment if necessary.

is resented as an arrogation of authority and therefore unwarranted. There is also fear that the bars being once let down calls will follow as those in charge may wish, as the easiest method to secure desired funds. Again, there are some in every jurisdiction who are convinced, whether with or without justification, and especially where elaborate Homes are maintained, that the costs of relief thus extended indicate extravagance. Such brothers will resist any further demands for cash.

But apart from all these reasons are given for action, there are other motives less creditable to those who oppose assessments. This is the mistaken idea held by many that aid within the fraternity is something to be considered and cared for wholly by the lodges, or preferably by the grand lodge. They refuse to accept any responsibility on their part. Yet it should be known to all that the only obligation to aid and assist another in need is taken by the individual Mason. Neither the lodge nor the grand lodge has any bounden duty, as part of its fixed principles and methods, to find ways and means to provide for those in want. That they have taken up such work has been forced by the growing complexity of life; in part it is to be explained also by the changed character and quality of membership, especially in the urban areas.

With such change the lodge depends more and more upon the grand lodge. The tendency to shirk manifest duty has therefore weighted down the ultimate body, and in many cases of late has gone beyond the means normally provided. At their wits' end to keep pace with increasing distress, those having in charge the institutional and other charitable work of grand lodge have been forced to ask further revenues. That failing they have appealed for the right to levy assessments, and as the event proves, have been frequently denied.

We can understand the unwillingness of brothers in such cases. But if their obligations are of binding force, and they will not extend aid, either personally or through the constituent lodges, to be consistent they should be willing to admit the necessity for assessments, which would equitably distribute the burden that must be borne.

ADVISABLE AND IMPERATIVE
By W.M. C. RAPP
Editor Masonic Chronicler, Chicago

IN discussing the question, "Are assessments for Masonic relief advisable," it is presumed that the query seeks to determine whether funds necessary to provide relief should be acquired by a uniform charge made by some method against all members, or dependence placed upon voluntary contributions.

That relieving distress is an obligation which rests upon the individual has been stressed without concession, and no one may doubt that in by-gone days this duty fell upon the member and not upon the institution, as represented by lodges and grand bodies, and the responsibility was discharged in this fashion.

ADVISABLE AND IMPERATIVE
By W.M. C. RAPP
Editor Masonic Chronicler, Chicago

Seeking for reasons there is perhaps in the minds of many a disposition to deny to others the right of raising money by what they regard as an arbitrary method. This is especially true in a fraternal body, where any additions to the fixed payments agreed upon



It would indeed be gratifying, at least to the suave theorizers who eloquently orate and write about our individual charitable obligations, if the "pass-the-hat" days were still with us, but the results accomplished when such methods are tried have a tendency to make one cynical. The stubborn fact presents itself that reliance upon individual contributions means failure. It is disgraceful, perhaps, but indisputable that the fraternity could not successfully administer its charities if it relied upon individual voluntary contributions.

What has caused the change? For one thing, the tendency of the day and age, particularly in urban localities, to discharge all duties through organized activity. In spite of the fallacious idea that Freemasonry is changeless, it is influenced by every trend of mass thought and action, just as much as any other human institution is affected. Grand lodges have set an example by the establishment of organized charities, and the only way in which they can maintain and operate eleemosynary institutions is by "assessment" in some form. The course followed by governmental agencies is still more pronounced.

To prove that it is possible to administer adequate Masonic charity through voluntary contributions, attention will be called to the practice of our English brethren, and in such a comparison our American brethren will appear lamentably uncharitable. We give all credit to the brethren of Great Britain for their liberality. However, it may not be unjust to intimate that under certain conditions a voluntary act may be almost compulsory. In the annual campaigns to raise funds for the maintenance of the extensive relief

program of the United Grand Lodge of England, by means of which amounts are subscribed which excite our admiration, there is naturally considerable pressure brought to bear. Wholeheartedly supported by Masonic officialdom and under royal patronage, there are liberal rewards in honors, jewels and rank for those engaged in the solicitation as well as for those who contribute substantially. "Stewards" see to it that every possible contributor is approached and the general set-up is such that it is difficult for anyone to fail to do his part without danger of losing his prestige and the respect of his brethren. Whether the term "voluntary" strictly applies to such donations may be questioned. This must not be construed as in any sense a reflection on the charitable impulses of our English brethren, for they are entitled to the highest commendation for superb support of their charities, and we may add a confession of inability to duplicate their achievements in our own country. However, it is merely a different system from our own.

We believe that there is a more equitable distribution of the duty of relief through some form of "assessment" that requires all members to do their share, whether it be by inclusion in the annual dues required of members or by more direct methods. At all events, the administration of relief funds should be carried out through organized channels, to avoid waste, duplication and imposition by the unworthy. Those who possess greater resources, or those who feel a stronger urge to do charitable work, always have the opportunity to offer contributions to endowment funds or make special donations to current funds.

Government and Freemasonry

By E. D. THOMAS, G. M. Georgia

In pursuance of such a plan of government, although written by man, is likewise inspired by God.

Our government was born in the cradle of American Masonry. Its Constitution was framed by American Masons. Masonry was the first organization of men to teach the doctrine of the Brotherhood of Man through God's Fatherhood. Its first principle was and is that God is the Father of us all, of religious and civil liberties, of equality before the law; who recognizes the inherent dignity of labor; who knows no class distinction; who teaches that all men are created equal, entitled to life, liberty and the pursuit of happiness, and that righteous governments should derive their powers from those who are governed.

When our Constitution was framed, from what other inspiration than Masonry could have come its immortal declarations? No other organization recognized these basic truths and ideals. To those who analyze carefully, the very document of our Constitution is couched in the simple and majestic language so peculiar to Masonry.

Such facts being true, we are justified in assuming that every plan and scheme devised for the government of God's people, when based on God's Word, is divinely inspired. Therefore, any document written

Masons. On account of these facts, it is our unchallenged opinion that the sacred instrument expresses God's plan for the government of His people, revealed by means of Masonic truths. You can no more alter the first fact without disturbing the other than you can remove the foundation stone of this structure and not expect the other stones to crumble.

To what extent, my subject asks, shall we, as Freemasons, undertake an educational campaign with reference to the Constitution and fundamental principles among our members? It seems to me that the real import of this question is—

To what ends shall we, as Freemasons, go for the preservation of our Country and the upholding of its declarations through the education of our members?

Let us tear back the curtains of Time. Babylon, Greece and Rome each rose to its high state of civilization by adhering strictly to certain fundamental principles. However, there grew up generations which, because of lust and greed, forgot the ideals that influenced their ascendancy. The later generation of Italy ceased to remember Garibaldi, and forgot the ideals which won freedom, and liberty disappeared. Subsequent generations of Germany and Hungary lost the vision of Jehovah who brought them religious freedom, and God and Freedom have hidden their faces from them. All own the endless march of time is the same story. The Country and Nation which have forgotten God have reeled to their doom.

In all loyalty to country and to government, we can hold that, if our own people fail to throw every safeguard around our Constitution, forget to acknowledge God as the creator of all things, and do not protect and preserve our right to worship Him as our consciences dictate, to interpret His Word in the freedom of our reverential requirements, our rights to Masonic fellowship and converse, and our liberties bought, at the price of the blood of our forefathers, shall be but a hollow mockery.

The threefold ideal of all organization is creation, protection and preservation. Our Masonic fathers created our Constitution; those who followed gave much and gave all for its protection, and to you and me comes the strident call of God that we make every sacrifice for its preservation.

How far shall we undertake such a program? To the uttermost limits of our capabilities. Dare we hesitate to do our part or inspire others to carry on the work that was wrought through the services of those who voluntarily gave their utmost? American Masonry and American Citizenship are so closely interwoven that to be a traitor to one would be a betrayer of the other.

With the selected man power we possess, we can bring influence into every sphere of life. Believing in the principles we do, we can educate those around us;

we can mold the lives of those who are to follow on in our places. Education's arm has the strength of a Titan—to rend in twain any barrier which would impede the progress of God's children to safety and to happiness. Freemasonry means LIGHT, and Knowledge dwelleth only in the Light. It is through darkness is not only ignorance, but is indifferent as well; and indifference is as much a demon as ignorance.

The greatest need of our Fraternity today is that

every member should understand to the fullest the principles of our Craftsmanship. We all are responsible for the inertia that exists in Freemasonry. We have thought too much of initiations, and have forgotten instructions. Go back to the first days of the Operative Craft. Lodges, guilds, or whatever name may designate the earliest organizations, were places for teaching. Operative Craftsmen expressed their highest intelligence in silent stone, all telling the story of God's love for Man and Man's expected obedience to God. With the coming of the Speculative Order was born the intellectual desire and opportunity to acquire knowledge.

These things we have largely forgotten, as we have converted our lodge halls into ritualistic theatres, for the purpose of perambulations and intonations. We have ceased to teach men that they are their brother's brother and that they are required to devote their lives to the service of God and Humanity. With false ideals as our principles, there have been and can be no facilities for the education of the Mason.

I am not a geologist, and if I am given a piece of quartz, although it may contain hidden gold, I am not interested, because I do not know its contents. If one in whom I believe has knowledge, tells me there is gold in the motionless mineral, I at once become interested. Nor am I an horticulturist. One bulb appears only as another bulb to me. When one whom I know knows bulbs, tells me that from the inert mass, when planted and cultivated, shall come a flower more beautiful and more rare and fragrant than other flowers, all my interest goes into that bulb.

It requires knowledge of values and necessity of action to create interest. We as Masons, having knowledge of the value of our Constitution and the necessity of living close to it, believing it was divinely inspired and that it has brought us safely thus far, can know it will protect us and future generations, if we, like our forefathers, will show mercy, deal justly and walk humbly with our God.

Believing ever in these principles, we should educate all others. We should teach the glories of our Constitution and its Masonic significance. Our tenets fit us for future as well as existing tasks. Particularly impressed upon us is the example we should portray in our own observance of the laws of the land, in the value of loyalty to our country and Constitution, and the worth of a good reputation of honesty with one another. Above all is taught the reverence due from a creature to his Creator.

One who is ignorant can achieve none of these obligations and privileges. If our government is to survive, our people must have an intimate knowledge of our God, and, through Him, know how to deal with our fellows, their needs and desires, their weaknesses and strength. There must be the proper understanding as how best to apply governmental regulations. Does not God Himself tell us, "My people perish for lack of knowledge"?

Masons are still builders of governments. Not since the first days of America has there been such a need for safe and sane construction. We might say that if the handwriting has not yet appeared on the wall, almost, at least, we are being weighed in the balance.

Building has ever been the ideal of a Mason. The materials we use today are the same as those of old—

Belief in God, Loyalty to Country, nobility of principle and unswerving character, all founded upon the cornerstone of God's imperishable Truth.

God and Humanity are calling that we place upon our Trestle-Board the designs for building ever stronger bulwarks and defenses of our country, our Constitution, our government and our people.

This is the Call of Freemasonry today.

When an individual, firm or corporation seeks the creation and erection of a great project, it first causes its architects and engineers to carefully lay out plans or designs and call for sound and unblemished material, which designs, if understandingly followed, will unerringly lead to a finished product as designed.

Now, my brethren, the Great Architect of the Universe who designed and created Heaven and the Earth did not, in His infinite wisdom, leave for mere man the drawing of designs on the trestle-board for the erection of a great nation or a great people. He drew with infinite care the outline of these designs; if we will only use them, they are on our holy altars; they are God's revealed word and plan for our daily study and use; they will fit in a situation no matter how complicated; they call for an intimate knowledge of Him as a basis, which will unerringly lead to a correct understanding of the government of ourselves, and of our sympathetic and unselfish dealings with each other.

These are the only designs or plans by which a great nation can be built, or a great nation preserved.

The Royal Arch Banners

(From the archives of the Supreme Grand Royal Arch Chapter of Scotland)

This matter requires a certain amount of consideration. Naturally it might be expected that they should be placed in the order in which Jacob named the ancestors of the Tribes, as recorded in the 49th Chapter of Genesis. But we find that order altered in the First Chapter of Numbers, and not only is the order different from that in which Israel called their progenitors, but even varies in two lists given in the same Chapter.

Now I think that the most correct method of approaching this question is to remember that we are dealing with banners, articles which imply some sort of military organization. The first mention of anything of that nature occurs after the Exodus, in the second Chapter of Numbers, where the whole of the tribes of Israel are arranged in order of march, and where are recorded the first steps taken to convert a people born and bred in semi-slavery, into a nation of formidable warriors.

Here we find the precedence given to the Tribe of Judah, with Issachar and Zebulun as subordinates. Next came Reuben with Simeon and Gad, then Ephraim with Manasseh and Benjamin, whilst Dan with Asher and Naphtali closed the rear.

This is the order in which the banners are enumerated by most Masonic authorities.

The principal tribe did not occupy the centre position of the side of the camp allotted to its charge. Whether the tribes were placed (taking the east side as an example) from front to rear, or from right to left, they came thus: Judah, Issacher, and then Zebulun. The wording of Verses 3, 5 and 7 of the Second Chapter of Numbers is quite clear on this point. I will give them:

"And on the East side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies; and Nashon the son of Aminadab shall be captain of the children of Judah.

"And those that do pitch next unto him shall be the tribe of Issachar; and Nethaneel the son of Zuar shall be captain of the children of Issachar.

"Then the tribe of Zebulun: and Eliab the son of

Helon shall be captain of the children of Zebulun."

Also, we may consider that, although it might be advisable for military reasons to arrange the tribes when in camp, or on the march, in an order that varied from that given by priority of birth of their ancestors, or the blessings of Israel, yet that none such exist which would prevent either of these orders being observed in a display of banners on an occasion of ceremony. As an example let us suppose that an infantry brigade is advancing through hostile country. It consists of a battalion of the Lothian regiment, one of the King's Own Scottish Borderers and one of the Cameronians. They approach a piece of broken ground which might give cover to an enemy. It is certain that the rifle battalion would be advanced to perform their special duty. But on their arrival at their destination, if they were drawn up for inspection, the Lothians would take the right of the line as the First Royal Regiment of Foot and that next to them would be the regiment drawn from the 25th regimental district.

The grouping of the tribes we are told was ordered by God Himself. And a consideration of the domestic life of Jacob will show that a certain natural order permeated this arrangement. Although Jacob had twelve sons and we speak of the Twelve Tribes of Israel, there were really thirteen tribes, one, that of Levi, having no territorial possessions, and one son, Joseph, having no tribe named after him, but each of his two sons being made heads of tribes, Ephraim and Manasseh.

The twelve were sons of four different mothers. It does not appear that Jacob ever wished to have more than one wife, his cousin Rachael. It was a case of love at first sight and he served her father seven years for her, which we are told "seemed but a single day for the love he bore her." Then on Jacob's wedding night his uncle puts his eldest daughter in the bridal bed, and when remonstrated with, coolly pleads that it was not the custom in his part of the world to marry off the younger daughter before the older, and suggests that if Jacob wanted Rachael so much he had

better wait a week and take her as well as her sister. (This was afterwards forbidden by the Law given to Moses; to take a second sister to wife during the lifetime of the first.) This Jacob did. Then the unasked for wife bore him children, Reuben, Simeon, Levi and Judah. Rachael then proposes to Jacob, what we may call a proxy mother in the person of her handmaid Bilhah and two sons were born of her, Dan and Naphtali. Leah had no more children for some time and she presents her handmaid to Jacob, having the same idea as her sister. From this union were born Gad and Asher. After some years Leah has two more sons, Issachar and Zebulun, making six in all. Then the unexpected happened. After so many years of childlessness the beloved wife has a son, Joseph, and later on Benjamin. In giving birth to the last Rachael died. So we have six sons of Leah, two of Rachael, two of Bilhah, Rachael's handmaid, and two of Zilpah, the handmaid of Leah.

Now let us look to the grouping of the tribes in this light. Judah is given Issachar and Zebulun, all children of Leah. Reuben is given Simeon, both being sons of Leah, and as he requires another tribe he is Gad, the first born of his mother's handmaid, Zilpah. The other three sons of the bondwomen, Dan, Asher and Naphtali are put together and the descendants of Rachael are united under Ephraim.

In the Talmud there is a story bearing on this question. Jacob died in Egypt when his son Joseph was in great power and authority. The patriarch's body was embalmed and carried to the land of Canaan. The Talmud says that before his death he gave the following directions:

"Thus shall ye carry me, after my death, to my resting place in the cave of Machpelah. Ye, my sons, and not your children shall bear me. Judah, Issachar, and Zebulun shall carry the eastward corner of my bier; Reuben, Simeon, and Gad shall carry at the south; Ephraim, Manasseh, and Benjamin at the western end; and Dan, Asher and Naphtali to the north.

"Levi shall not carry nor help to carry my bier, for his descendants will bear the ark of God's covenant through Israel's host; neither shall Joseph assist in carrying, for he is a king; his sons shall take his place and walk beside his brother Benjamin."

This is exactly how the tribes are grouped in the Second Chapter of Numbers.

There was one time when the sons of Joseph were placed in a different order than they were at any other. We are told that Jacob fled from his father's house through fear of his brother Esau, who intended to kill him, and from what is recorded of his conduct towards his elder brother, we must admit that Esau had great excuse for his wrath. When Jacob was returning to his native land with his wives, children, flocks and herds, he learns that Esau is coming toward him with four hundred men. He fears for his own life and for the lives of his family. Then Jacob, without losing sight of what common prudence dictated appears in a better light than in any other part of his recorded history. He sent forward portions of his cattle under servants with instructions that when they meet Esau they are to tell him that the animals are a present for him. Then he divides his family into three parts,

thinking that if his brother should destroy one the others might be spared. Probably Jacob treated all his children equally in normal times, but when it appeared that some might have to meet death, he arranges them in an order where legal right and love for his favourite wife were both recognized. In the first division, where the danger was greatest he puts the children of the bondwomen and their mothers. Next come Leah and her children, and last of all Rachael and Joseph, Benjamin not being yet born. Then, knowing that he was possibly looking on them all for the last time, he acts the man and passes over before them, to meet his brother and perhaps his death. Everything went well, but Jacob greatly feared and with reason. So all the more is it pleasing to know that the Prince of God did not shrink beneath the influence of an unworthy terror when his hour of trial arrived.

DESCRIPTION OF THE BANNERS

The banner of Judah was designated by a Lion couchant, surmounted by a crown and sceptre. Judah was the chief tribe, and was more eminently distinguished, both for prosperity in war and peace, and quietness at home. Its dignity was marked by the Divine favour, in choosing David from this tribe to be the instrument of His blessings to the People of Israel. To the Tribe of Judah was assigned the most honourable station in the camp, viz., in the east, before the entrance to the Tabernacle, and under its standard the tribes of Issachar and Zebulun pitched their tents. The colour of this banner was crimson or scarlet.

The bearings recall the prophecy of Jacob as recorded in the 49th Chapter of Genesis:

"Judah, thou art he whom thy brethren shall praise; thine hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

"Judah is a lion's whelp: from the prey, my son thou art gone up; he stooped down, he couched as a lion; and as an old lion; who shall rouse him up?

"The sceptre shall not depart from Judah, not a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The banner of Issachar was sky-blue, and was charged with a strong ass couching beneath its burden. The ass is a patient animal, and a proper symbol of labour. And accordingly the posterity of Issachar sat down quietly upon the land allotted to them, and cultivated it with diligence and assiduity. Instead of employing themselves in war or in mercantile pursuits, they were lovers of peace and quietness. The act of the ass couching down between its burden was an opposite symbol of the indolent character of this tribe, who would prefer a submission to every species of tyranny and oppression, rather than be at the trouble of asserting their natural rights in the field of battle. Like the ass, which, though a strong and hardy animal, would rather sink tamely under the heaviest load than shake it off by an exertion of its bodily powers.

This again is in accordance with the prophecy of Jacob.

"Issachar is a strong ass couching down between two burdens;

"And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute."

The banner of Zebulun was purple, and bore for its distinguishing characteristic a ship. This was the prophecy:

"Zebulun shall dwell at the haven of the sea; he shall be for an haven of ships; and his border shall be unto Zidon."

The south side of the camp was occupied by the tribes of Reuben, Simeon, and Gad. The device on the red banner of Reuben was another of the cherubic forms, viz., a man, because Reuben was the firstborn of his father, the "excellency of dignity and the excellency of power." These epithets may refer in general to the prerogatives of the firstborn, which Reuben would certainly have enjoyed according to his just claim, if he had not forfeited it by his offence. And therefore his father predicted of him, "Unstable as water, thou shalt not excel"; which means, that as water, by a natural propensity inherent in its substance, flows from its source in an elevated situation, to a place that is lower, so should Reuben fall from his birthright, and subside into an inferior situation among the tribes. And the prophecy was remarkably verified; for nothing great or praiseworthy has been recorded respecting the posterity of Reuben. They were inferior in numbers to other tribes, and the pre-eminence was given to Judah.

The banner of Simeon was yellow, embazoned with a tower. Simeon and Levi are often represented by instruments of war, the former by a sword, and the latter by a dagger; in allusion to the abhorrence testified by the dying Patriarch of the cruelty of these two sons, in the barbarous murder of the Shechemites, under the assurance of kindness and good faith. Their father therefore said, "Cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel." Having been associated in wickedness, it was ordained by a superintending Providence that their posterity should be disunited, that they might not be furnished with an opportunity of working evil upon their brethren, after the example of their progenitors. Hence the tribe of Simeon had little or no possessions in the Promised Land, but dwelt in the midst of Judah: some of them wandered in search of a dwelling place as far as Mount Seir and the Deserts of Gideon. As for the tribe of Levi, it was entirely dispersed among the other tribes, and devoted exclusively to the service of the Altar.

The banner of the tribe of Gad was white, and was embazoned with a troop of horsemen. Gad signifies a troop; and it is in allusion to the name that Jacob foretold the difficulties that would be opposed to the progress of his posterity by the hostility of their neighbours. The prophecy was:

"Gad, a troop shall overcome him; but he shall overcome at the last."

But though they were doomed to be sometimes defeated, yet in the end, by the Divine assistance, they should overcome all difficulties, and establish themselves firmly and peaceably in the portion allotted to them. This prophecy was fulfilled to the letter; for the tribe occupying a country beyond Jordan, were necessarily exposed to the incursions of the Ammonites, from whom they suffered severely; but at length,

through the military talents of Jephthah, the Ammonites were finally subdued, and troubled them no more.

The half tribe of Ephraim, united with those of Manasseh and Benjamin, occupied the third or west side of the camp. Ephraim stepped into the inheritance of his father Joseph, and was elevated into one of the leading tribes of Israel. Its banner was dark green, and was consecrated with the figure of an ox, which denoted patient industry and strength.

The banner of the tribe of Manasseh was flesh colour, and charged with a luxuriant vine, planted by the side of a wall, which its tendrils overhung. Again let us turn to the prophecy of Jacob: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." This referred to the tribes of Ephraim and Manasseh; and the prediction was fulfilled by their future pre-eminence. Of Joseph it was said:

"The archers sorely grieved him, and shot at him, and hated him."

Which referred to the persecutions of his brethren who sold him into Egypt; also to the false accusation by which he was thrown into prison. But "His bow abode in strength, and the arms of his hand were made strong by the mighty God of Jacob." As his enemies were termed archers, so he is here said to be armed with a bow in his own defence, by which he triumphed over all his enemies, and rose to the highest state of worldly prosperity.

The tribe of Benjamin was designated by a green banner, Embazoned with a wolf, because it was ever a warlike and cruel tribe. It was predicted, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." Though Benjamin was a great favourite with Jacob, as being his youngest son, yet he conferred no peculiar blessings upon him, but describes him as the father of a fierce and warlike people. This is an evident proof that Jacob acted under the influence of divine inspiration. The tribe accordingly partook of the character thus predicted; they made war single handed against the other tribes, and overcame them in battle. Saul also, who sprang from this tribe, possessed great military talents. His whole life was spent in war; and at length he, as well as his sons, were slain in battle.

The fourth and last quarter of the camp on the north side was assigned to Dan, with whom were associated the two remaining tribes, Asher and Naphtali. The banner of Dan was bright green in colour, and charged with an eagle, a component part of the Cherubim, denoting wisdom and sublimity. The name of Dan signifies judging; and therefore Jacob said, "Dan shall judge his people," or, in other words, that that tribe should be the head of one of the great divisions in the wilderness. He said further: "Dan shall be a serpent by the way," and the tribe of Dan was remarkable for defeating their enemies rather by policy than force, of which there are many instances in the bible. The Tribe of Dan, however, were ringleaders of idolatry, and were the first who apostatised from God.

The banner of Asher was purple in colour, and bore a flourishing tree or a cup. The tribe of Asher is promised a tract in the Holy Land which should be fruitful and prolific, and accordingly it produced the neces-

saries of life in abundance, and Mount Carmen abounded in the choicest fruits. The prophecy was, "Out of Asher his bread shall be fat, and he shall yield royal dainties."

The colour of the Banner of the Tribe of Naphtali was blue, and was designated by a hind. "Naphtali is a hind let loose; he giveth goodly words." This prophecy denotes that the posterity of Naphtali should be a spirited and free people; and that the tribe should be fruitful and undergo a prodigious increase. And thus from four sons which Naphtali brought with him into Egypt, proceeded upwards of 50,000 descendants when they were emancipated from their captivity. Their portion was in upper Galilee, a country always noted for the productiveness of its soil. This agrees with the blessing given to the tribe by Moses: "O Naphtali, satisfied with favour, and full with the blessing of the Lord."

The foregoing are the descriptions and explanation of the banners as accepted by most Masonic authorities. I may say, however, that in several cases other opinions have been held. For instance, it has been said that the banner of Issachar bore a Sun and Moon, and this has had the support of various Rabbinical writers. Again some say that the banner of Simeon was embazoned with a city; others a sword. A flag has been placed in the banner of Gad by some, whilst one writer says it was sprinkled with stars. The banner of Manasseh has had a unicorn given it and in other instances, a palm tree. And Dan has been given a banner with the device of a serpent biting the heels of a horse, an-

other with a serpent only, whilst yet another writer thinks that it bore a lion's whelp.

It may be noted that although there has existed considerable divergence of opinion in respect to the devices on the tribal banners, there has never been any dispute as to their colour. The reason for this is to be found in the 39th Chapter of Exodus, where directions are given for the pattern of the breast plate of the high Priest. This was adorned with twelve precious stones, on each of which was engraved the name of one of the tribes. The colour of the tribal banner is the same as that of the stone on which its name was engraved. Thus there are two red banners, corresponding to the two red stones, the Sardius and Carbuncle; two blue banners and two blue stones, the sapphire and amethyst; three green banners and three green stones, the emerald, ligure and beryl.

The cause which has given rise to the difference of opinion respecting the bearings on the banners can be best understood by reading the 33d Chapter of Deuteronomy. Therein Moses, before his departure blasses the tribes and gives utterance to some remarkable prophecies. Such as respecting the offspring of Joseph:

"His glory is like the firstling of the bullock and his horns are like the horns of unicorns; with these he shall push the people together to the ends of the earth."

And of Dan: "Dan is a lion's whelp; he shall leap from Bashan."

Nocaloreleases (A service of the North Carolina Lodge of Research, No. 666, A. F. & A. M.)

Power Of A Lodge

The laws of Masonry differ in many respects from those of any other organization or society. The cosmopolitan character of the institution necessitates a different form of government from that adopted by those who are circumscribed by boundary lines, and gives to its rulers prerogatives none other possesses. There are certain laws which have existed from time immemorial, by which all Masons everywhere must be governed and which they have not the power to change. These are called the "Landmarks of Masonry." They have proved a sure foundation in all time past, and upon them rests the hope of the Order for the future. Besides these, there have been adopted certain other regulations, in harmony with them, such as have been found necessary from time to time to meet the wants of the Craft as they have become more numerous and widely extended.

In place of the simple automatic government of the early days of Masonry, we now have numerous Provincial and District Grand Lodges in which the government of the Craft is

invested, and under them thousands of subordinate Lodges have been organized. To all these Lodges are delegated certain powers and privileges, and they are all required to perform certain duties in return. What those powers, privileges and duties are, seems to be but imperfectly understood in very many of the Lodges. The rank and file of the membership often act as though they regarded it as a matter of no importance, or at least are willing to leave such matters to their officers, who are often no better qualified than themselves. We often find Masters and Wardens who have none of the standard works on Masonic jurisprudence and general regulations; have not even a copy of the Book of Constitutions, and who do not read a Masonic journal. The administrations of such must necessarily be attended with irregularities and confusion. From a lack of knowledge of the designs and purposes of Masonry, matters are sometimes brought into the Lodge improper to be considered, and over which the Lodge in an official capacity has no supervision or control.

It should be remembered that the Lodge room is designed and should be kept as a safe retreat from the vexed questions that agitate the outside world. It should be a place where good men of every nationality and condition of life, of every religious belief and political opinion, of every sect and society, can meet together in harmony upon a common platform, leaving all differences that separate them in the world outside the Tyler's door and there uniting in the glorious work of spreading the cement of brotherly love and charity, which shall endure as an inseparable bond until time shall be no more.

The legitimate business for which every Lodge is organized is fully set forth in the Warrant under which it has authority to work. This should be studied carefully by both Officers and members in connection with the Rules and Regulations of the Grand Lodge by whose authority it is issued. These, together with the lessons taught and instruction given in the several degrees, will point out the powers, privileges and duties of the Lodge, as well as those of the individual members.—*The Freemason, London.*

eventually carry the enterprise to completion. The project is worthy of support. The selection of the birthday of George Washington, February 22, as the time for the annual convention is obviously appropriate.

The annual conference of Grand Masters will start on February 20, and with few exceptions the titular heads of all American Grand Lodges will be in attendance. Exercising no legislative authority, the Grand Masters will discuss the problems which confront their various jurisdictions, compare notes and experiences, listen to well prepared addresses on specified topics and by personal contact gain experiences of incalculable value.

The Grand Secretaries will likewise hold a conference in which they will discuss the problems and difficulties peculiar to their particular duties and responsibilities.

The Masonic Service Association of the United States will also hold its annual convention for the transaction of its business affairs and make plans for the coming term.

That excellent results are accomplished by these conventions and conferences is beyond question. They furnish a closer tie between the various Grand Jurisdictions in this country, a contact that is greatly to be desired. The official standing and Masonic record of those who will be present give ample assurance that their activities are of benefit to the fraternity.—*Masonic Chronicler*.

LEAVES ESTATE TO MASONIC HOME

Lurton R. Ginn, former Assistant Comptroller General of the United States, at his death, which occurred December 13, 1935, left an estate valued at more than \$76,000. Past Grand Master of the Grand Lodge of the District of Columbia, Mr. Ginn by will left most of his Masonic heirlooms to the museum maintained by the Southern Supreme Council of the Scottish Rite in the House of the Temple, Washington, D. C.

His will further provides that the income from the estate, in the amount of \$100 a month, each, shall go to his wife, Mrs. Helen M. Ginn, and to his sister, Mrs. Sarah D. Crabhill, both of Indianapolis, Ind.; after their deaths the entire income will go to a niece, Mrs. Bernice E. Main of Marysville, Ind.; then to her daughter, Elizabeth Ann. At the death of the last named heir the Masonic and Eastern Star Home, maintained by the District of Columbia Lodges and Chapters of the O. E. S. there, becomes the final beneficiary.

A VETERAN MASON

INITIATES SEVENTH SON
An event unique in the annals of Freemasonry took place during a meeting of Lodge Dynamic at Brisbane, New South Wales, Australia, when, on October 7, 1935, J. A. Boden initiated his seventh son, assisted by his six other sons. The grand master of the Grand Lodge, Sir Leslie Wilson, was present, and said that Bro. Boden had set, in his opinion, a new high Masonic family record of seven sons made Masons, all initiated by their father.

In the item appearing in *The New South Wales Freemason* for November 1, 1935, it is stated that Mr. Boden recently celebrated his 40th anniversary as a member of the Masonic fraternity. He was installed Master in Lodge Lord Dufferin, Gympie, New South Wales, in 1909, and has been secretary of Lodge Dynamic for many years.

THIRTY ENGLISH WARRANTS

Thirty warrants for new lodges were granted by the grand master of the United Grand Lodge of England since the last Quarterly Communication of that grand lodge, held at Manchester, Eng., in September, 1935. This does not include the ten lodges warranted for Brazil, South America. Only three of the thirty were for lodges outside of England. They were Penllergaer Lodge No. 5567, Swansea, South Wales, Australia, Jubilee Lodge No. 5582, N'kan Rhodesia, South Africa, and Arfon Lodge No. 5585, Caernarvon, North Wales, Australia. Seven of the thirty new lodges were instituted in London, and five in Lancashire, Eng.

A VETERAN MASON

Samuel Clutton of Vienna, Ont., celebrated his 74th year as a member of the Masonic fraternity on December 10, 1935. Nearing his 98th birthday, Mr. Clutton is still active in his Lodge, delivering many of the ancient charges clearly and accurately.

SIGNAL FOR ASSEMBLING LODGE GIVEN FROM HORN OF A STEER

The members of the Grand Lodge of Georgia were assembled in their 149th annual communication for 1935 by Mr. J. F. McKenzie, who sounded a horn from a Texas steer. This unique mode

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Master of the Grand Lodge of Texas, who is also the representative of the Grand Lodge of Georgia near the Grand Lodge of Texas. The silver plate on the horn bears the following inscription:

"Presented by James W. McClelland, P.G.M. of Texas, Representative of the Grand Lodge of Georgia, near the Grand Lodge of Texas, Austin, Texas, October 1, 1935. Donated to Floyd Springs Lodge No. 167, F.A.M., of Georgia by Stephen Deatur Heffington, member of Hill City Lodge No. 456, A.F.&A.M., Austin, Texas. To be used in opening the Grand Lodge of Georgia in accordance with ancient usage."

BENEVOLENCE OF THE MASONIC CRAFT IN ENGLAND

Generous support was given to the three Royal Masonic Institutions and the Mark Benefit Fund by the Fraternity in England during 1935. A total of £345,802 9s. 7d. was distributed as follows: Royal Masonic Institution for Girls, £108,033 14s. 11d.; Royal Masonic Institution for Boys, £126,689 15s. 3d.; Royal Masonic Benevolent Institution (care of old people), £102,272 9s. 1d.; and Mark Benevolent Fund, £8,806 10s. 4d.

The three Royal Masonic Institutions are supported largely by subscriptions which are turned in at the great Masonic Festivals, which are usually held in the first part of the year for each of the institutions.

The 94th Annual Festival for the Royal Masonic Benevolent Institution will be the first held in 1936, and will take place in the (Duke of) Connaught Rooms, Great Queen Street, London, on February 27. The formalities will be under the presidency of Lord Lilford, Patron and Provincial Grand Grand Warden of the United Grand Lodge and Provincial Grand Master for Northamptonshire and Huntingdonshire. Over 2,300 Brethren and widows are receiving benefits from this institution.

On May 13, 1936, the 148th anniversary festival for the Girls' Institution will be held in the same rooms, under the presidency of Sir Colville Smith, Grand Secretary of the United Grand Lodge and Patron of the institution.

The 138th anniversary festival for the Boys' Institution will be held on June 10, 1936, under the presidency of Admiral Sir Lionel Halsey, Past Grand Warden of the United Grand Lodge and Provincial Grand Master for Hertfordshire. Fourteen hundred and two boys are now receiving their

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education and sustenance from the institution.

A fine record of success in the various examinations was achieved last year by the students of the Boys' Institution. Reports show that 10 passed the Oxford and Cambridge Higher Certificate Examination. In the Oxford and Cambridge School Certificate Examination 50 boys passed with a total of 241 credits in 13 subjects; 19 passed in Spoken French, 6 in Spoken German, and 9 in Spoken Spanish; 25 candidates obtained exemption from the London Matriculation Examination. The average age for those who successfully passed the school certificates was 15 years and 11 months. Out of the 48 who took the examination in July, 1935, only one failed.

Many other distinctive successes were reported, showing the immense value of training and equipping these sons of deceased Brethren.

The National Sojourners, in their official bulletin, *The Sojourner*, proposed the following five points for immediate action: (1) The closing of all immigration for ten years; (2) The deportation of all alien-born persons who are members of any society, group or organization that proposes to change or overthrow this Government by force or violence; (3) The deportation of all destitute aliens; (4) The deportation of aliens of illegal entry; (5) The compulsory fingerprinting of all persons.

MASONIC NOTES

Following its custom in cases of marriages of the members of royal families, the United Grand Lodge of England made a present to the Duke of Gloucester, the King's third son, on the occasion of his wedding, which occurred a few months ago. The gift consisted of a Chippendale mahogany serpentine-shaped commode and Chippendale gilt mirror.

GRAND CANYON

Grand Canyon (Ariz.) Lodge No. 40, constituted June 8, 1935, is claimed to be the first Masonic lodge ever formed in a National Park. It is located at Grand Canyon, and holds its meetings regularly in the community building.

The furniture of the lodge, including the light pedestals, is all hand-carved from native timber. Each chair of the respective stations was carved from a log of suitable diameter and length, the chairs at the principal stations being larger than the chairs at the lesser stations.

L. G. Carr, 32°, Master of the lodge,

MASONIC CRAFTSMAN

extends a hearty invitation to all brethren passing through that section to visit the lodge.

WASHINGTON MEMORIAL ASSOCIATION

The annual convention of the George Washington Masonic National Memorial Association will be opened at 10:00 a.m., Saturday, February 22, 1936, in the Memorial Temple at Alexandria, Va., according to an announcement of the executive committee of that association. One day only will be given to the work of the convention, it was stated.

The Conference of Grand Masters, The Masonic Service Association of the United States, and the Conference of Grand Secretaries will hold their annual meetings on February 20 and 21 in Washington, D. C. Those who are in attendance upon these meetings are invited to attend the sessions of the George Washington Masonic National Memorial Association on the following Saturday.

It is urged that attendants upon the meetings of the four organizations communicate at once with the hotels of their choice, or with J. Claude Keiper, Masonic Temple, Washington, D. C., secretary-treasurer of the memorial association, giving the dates of their arrivals, the kind of accommodations wanted and the hotels at which reservations are desired.

A concession of one and one-third fare on the "Receipt Certificate Plan" has been granted by all railroads except those in the territory of the Southeastern Passenger Association, in which reduced experimental fares are now in effect.

The schedule of sessions of the organizations is as follows: February 20: 9:00 a.m., Grand Masters' Conference, Willard Hotel, 14th and Pa. Ave. N.W.; 7:00 p.m., Grand Masters' Dinner, Willard Hotel; February 21: 9:30 a.m., Grand Masters' Conference, Willard Hotel; 2:00 p.m., the Masonic Service Association, Raleigh Hotel, 12th and Pa. Ave. N.W.; 5:00 p.m., Grand Secretaries' Conference, Raleigh Hotel, followed by dinner and evening session; 7:00 p.m., Board of Directors, the George Washington Masonic National Memorial Association, Willard Hotel; 7:30 p.m., the Masonic Service Association, Raleigh Hotel.

BOLD ACTION

Some few months ago *The New Age* carried a brief article in which it was pointed out that Gov. James Michael Curley, of Massachusetts, officially frowned upon justices of the peace who performed marriage ceremonies,

whether for Protestants or Catholics. The Governor was reported to have stated that henceforth any justices who performed civil matrimonial ceremonies would be "turned down" by him when they applied for renewal of their commissions. Of course, it must be remembered that Governor Curley is a Roman Catholic, and that his Church does not recognize civil marriages, or in fact any marriage not performed by a priest of the Roman Catholic faith.

This action on the part of Massachusetts' Governor was deemed by some to be not only arbitrary but unreasonable in that, if carried out, it would force marriageable couples in the Bay State to have a church ceremony despite the fact that some, not religiously inclined, might prefer a less pretentious civil ceremony.

The laws of the State of Massachusetts authorize justices of the peace to perform the marriage ceremony, such marriages being considered legal and valid. As Governor of the state, Mr. Curley has sworn to execute faithfully the laws of the Commonwealth, but his position, as outlined above, would give the impression that he is in reality attempting to put into effect the canon law of the Roman Catholic Church.

But this is a trivial matter when compared with an incident that occurred shortly after he became Chief Executive. Notwithstanding the fact that the Grand Lodge of Massachusetts is the oldest Grand Lodge in the United States, and that Freemasonry is well represented there, and furthermore that Boston is the See of the Northern Scottish Rite Supreme Council, the Governor, with a broad gesture linking Freemasonry with other non-Catholic fraternal organizations, stated that in his opinion it was time to take immediate steps to abolish these *iniquitous places*, [lodge rooms (?)] "masquerading under the guise of respectability," and further, "it is my purpose to submit to the General Court the following: . . . Every police officer, including every state police officer, may enter any place or building at which or in which people are congregated for the purpose of entertainment, amusement, or any purpose, whether licensed or not, with the exception of religious assembly, in order to determine whether or not the provisions of laws are being enforced."

This of course means, if enacted into law, that an Irish Catholic policeman (and there are a few in Massachusetts) would be privileged to enter a Masonic Temple during the conferring of degrees and, pushing past the Tyler, seat himself in the assembly and note

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everything that was said and done. On the other hand, an officer who happened to be a member of the Craft would not be permitted to enter a House of the Good Shepherd, or other so-called religious building, even though convinced that certain laws were being violated therein. It may be imagined what a shock was produced upon Massachusetts Freemasonry by Governor Curley's suggested plan.

Thinking that perhaps the Chief Executive had been misquoted, a Boston publication—*The Masonic Craftsman*—wrote a letter asking him to confirm or disclaim his reported remarks, as well as inviting him to express his precise views with relation to Masonry. This letter, however, was ignored, the significance of which action cannot be overlooked.

Governor Curley apparently loses sight of the democratic principles upon which this Nation was founded when he seeks to assume such arbitrary and tyrannical power, the obvious purpose being to discourage, defeat and destroy non-Catholic fraternal institutions. This is precisely what Mussolini has accomplished in Italy, and it is not difficult to discern in such action the hand of Masonry's ancient enemy—pursuing, through the medium of statesmen, politicians, dictators and police officers, its persistent warfare against the Craft.—L. W., in the *New Age*.

A BOLD CHALLENGE

The average fraternal or religious organization in this country would hesitate to dictate to the President of the United States as to just what course he should pursue with respect to the internal conditions of a friendly sister republic, but with characteristic boldness the Knights of Columbus, employing terms that could not be misconstrued, publicly served notice on the Chief Executive of this country to the effect that he should intervene in the domestic affairs of Mexico with a view to ending the alleged religious persecution obtaining there.

The President in due time sent a reply directly to Supreme Knight Martin H. Carmody, leaving that official free either to give the contents of the letter to the Press or to withhold the same. Mr. Carmody chose the former policy and the newspapers announced that Mr. Roosevelt flatly refused to accede to the desires of the Knights of Columbus, holding to the policy of strict non-intervention.

Just before this reply was made public however, on December 9th to be

exact, Notre Dame University at South Bend, Ind., conferred an honorary degree upon the President (presumably in recognition of his action of freeing the Philippine Islands), during which occasion Mr. Roosevelt emphasized, in a well enunciated speech, the importance of religious freedom and equality of opportunity. This address aroused considerable speculation, not alone among his auditors who thronged the great hall, but the public in general, many people being of the opinion that Mr. Roosevelt, in employing such terms, consciously or otherwise delivered rebuke to the very Church that was through one of its representative universities, investing him with an honorary degree. It was reasoned by those of this opinion that religious freedom and equality of opportunity surely do not obtain in countries where the Roman Church is regarded as the State religion, and it was asked: What religious freedom has prevailed, for example, in Spain, Italy, and Portugal? It is understood that religious bodies other than the Roman Catholic have been suppressed, excluded and driven from these countries. Rome apparently makes no friendly compromise with a competitive religion. This is also true of the Church's attitude toward non-Catholic fraternal organizations in the countries mentioned.

Mr. Roosevelt's refusal to champion the Roman Church's cause in Mexico was received by the nation with divided feelings. Many Protestant bodies warmly praised his "hands off" policy, but the Knights of Columbus and certain members of the Catholic press were bitter in their denunciations, and regret was expressed that Notre Dame had apparently wasted its degree upon an ungrateful and extremely callous individual, immune to the sufferings of Mexican Catholics who were being horribly treated by a communistic regime south of the Rio Grande.

Then occurred a surprising development. The Knights, apparently sobered by the cold reception their proposal of intervention had received not only by the President but by non-Catholic elements of the nation, went on record as assuring the public that they would not oppose Mr. Roosevelt's re-election despite his regrettable failure "to keep his promise" with respect to the Borah resolution, which had for its purpose the investigation of religious persecution in Mexico and which might (it was fondly hoped) result in the breaking off of diplomatic relations between the two republics.

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Thus the matter rested until December 17th, when the Knights in indignant assembly "took sharp issue" with President Roosevelt on this nation's attitude respecting the same persecuted people mentioned above, and sent him "a bluntly-worded letter" (credit for this expressive term must be given the *Associated Press*) in which the Chief Executive was chastised all over again by the very Knights who had but shortly before seemingly bowed to his will with pious resignation in their hearts. Mr. Carmody's name—already well publicized—was, of course, attached to this epistle.

This second letter was couched in terms no less bold and threatening than its predecessor, but it need not be quoted here as it has been given wide circulation in the Press. Following its receipt by the President, the newspapers stated, "The White House is silent." No doubt, Mr. Roosevelt was bereft of speech by the effrontery of this religio-political body of Catholic men who have placed themselves on record as daring to command (with hardly unmistakable implications warning of political consequences that would follow refusal) the President of the United States to embroil this nation in serious difficulty with another power simply because of the fact that violators of the civil laws in the republic to the south, who, by the way, happened to be Catholics, were being punished for their offenses. These "persecuted" people—and we hear that term quite a bit these days—were not being made to suffer by reason of their faith, but, as it appears, for well known and proven violations of certain statutory laws governing the people of that nation.

It is indeed singular that non-Catholics in Mexico have had no trouble with the civil authorities, because they have observed these laws; but then, according to the belief of some of our Catholic neighbors, heretics, communists, Freemasons and atheists are all one and the same in principle, and the "Godless" Government of Mexico is apparently hand-in-glove with these dangerous radicals.

—Scottish Rite News Bulletin.

[January, 1936]

THE FALLACY OF THE SO-CALLED TOWNSEND PLAN

[While measures of relief for the aged form an important part of the program of freemasonry and the record of its care of their own is a creditable one, no straight thinking member of the fraternity can conscientiously support the absurd pretensions of the Townsendites. The impossibility of realizing any such sum of money as that necessary to pay the \$200 a month which seems to be the fetish of the movement, is obvious when the figures given in the following article are even casually considered.—Ed.]

"The Townsend Revolving Pension Plan is a natural outgrowth of the new philosophy of squandering our way out of the depression. With its powerful appeal of providing for the aged and of generating new purchasing power for all, it is being carried forward in the spirit and zeal of the early Crusades and threatens to become a political menace.

Briefly, this Plan provides \$200 monthly to all persons over sixty years of age who have no criminal records, on condition that they refrain from productive labor and spend the entire pension within a period of thirty days.

The fallacy of the Plan is made apparent when it is applied to individual communities or states. The number of persons over sixty years of age in Maine, for instance, is 12.8%; in Vermont, 12.9%; and in New Hampshire, 13.3%. This would mean that approximately one out of eight persons in these states would receive a pension of \$2,400 a year, or an amount sufficient to provide adequately for entire communities in many sections of these states under present conditions. Consider the situation in the state of Maine. In 1930 there were about 102,500 persons over the age of sixty. Under the Townsend Plan they would receive \$2,400 each, or an aggregate of \$246,000,000 a year. This compares with the total amount of savings in all the banks in Maine as of June, 1935, of \$235,426,000. In other words, those over sixty under the Plan would receive more each year for doing nothing than the entire population of the state of Maine has been able to save over a period of years.

Reduced to simple arithmetic, this scheme, on the basis of national income of approximately \$50,000,000,000 for 1935, would mean providing a salary of \$2,400 a year to 8,000,000 who would apply for it. At \$2,400 a year per person, this would cost \$19,200,000,000, and, with the expense of administration, about \$20,000,000,000 annu-

ally. The money is to be raised by means of a 2% tax on all business, commercial and financial transactions. The advocates of this Plan state that the value of all such transactions in 1929 exceeded \$1,200,000,000,000, so that a tax of 2% would produce \$24,000,000,000, or an amount more than ample for the pension requirements. The value of such transactions in 1935, however, as reflected by total bank debits, was about \$500,000,000,000. In order to provide the required sum to meet the proposed pensions it would be necessary to impose a 4% tax instead of 2%, but such a levy on all transactions, including stocks, bonds, loans from banks, real estate transfers, commodities and the like, would result in such a sharp decline in the sources of revenue that a much higher tax would have to be imposed.

Even a 2% tax would be unbearable. In the case of a cotton shirt, for instance, there would be a 2% tax on each transaction, involving the raw material, fertilizer, ginning, factor, broker, spinner, weaver, manufacturer, wholesaler and retailer. A tax would be imposed on all the intermediate transactions such as real estate, machinery, transportation and the like. Because of the pyramiding of this tax and the complications involved, there is no way of determining in advance how much the tax would be on a particular article. The accumulated taxes from the raw material to the finished product would fall on the last transaction and in consequence would be paid by the ultimate consumer, and such

payment would have to come out of national income.

National income represents the aggregate amount of goods created by productive effort together with services rendered. The Federal government has no power to create income. It obtains its funds from taxation and the sale of government securities. Taxes come out of national income and government securities must eventually be likewise met. Before considering further ambitious schemes to tax the American people, let us pause and check up on the present tax burden. All taxes—Federal, state and local—in 1934 amounted to around \$9,500,000,000, or about 20% of national income. Total government expenditures, on the other hand, amounted to \$15,500,000,000. In other words, our expenditures exceeded our tax revenues by nearly 40%. To put it another way, our tax revenue represented only about 60% of our outgo. The difference represented a deficit. It is now proposed to add \$20,000,000,000 more in taxes, making a grand total of \$30,000,000,000 annually. This would represent about 60% of our national income.

The Townsendites brush aside these staggering costs and maintain that they could easily be borne by the sharp increase in revenue resulting from the operations of the Revolving Fund, which is the hub of the Plan. Each dollar of the \$20,000,000,000 Revolving Fund, it is held, would turn over ten times and this would increase purchasing power by \$200,000,000,000. If this principle were sound, then we

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should have had a great increase in our national income during the War period. Federal expenditures rose from \$2,400,000,000 in 1917 to \$14,000,000,000 in 1918, and to about \$19,300,000,000 in 1919. This vast outlay of public money provided a tremendous velocity but national income for the latter year was but \$67,000,000,000, and when corrected for the increase in the cost of living during the War, was about \$35,000,000,000.

Under the Townsend Plan, according to literature issued by the Townsend headquarters, the United States government would issue \$1,600,000,000 for the first month's pension requirements. The 8,000,000 "Distributing Custodians" would spend the money in the channels of trade and for services rendered. On its way back it is supplemented by purchases made by all the people of the nation. "At the end of thirty days the circle is completed . . . and is ready once again to be sent out . . . to 'Distributing Custodians' and it goes out and back every month . . . never losing anything on the way out or back . . . the equation between production and consumption is always balanced and depression ceases to appear." According to the Townsendites, after the government has provided \$1,600,000,000 for the first month, the pump is primed and the economic machinery is kept perpetually in motion by the rapid velocity of the Revolving Fund. Such is the theory, but what would actually happen? In order to pay for the pensions the second month, a tax of \$1,600,000,000, or 40% of income, would be imposed, in addition to the 20% now being paid in the form of Federal, state and local taxes. It stands to reason that this could not be done. So, if the Plan were to be continued the government would have to put up another \$1,600,000,000 or so every month. As there is a limit to the amount of money the government can borrow, it would before long be compelled to start the printing press. Then we would have

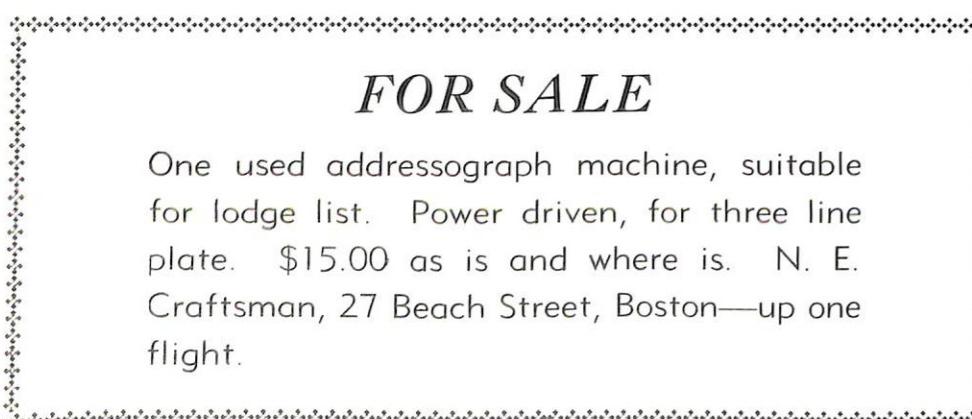
currency inflation with its disastrous consequences. It would then be possible for each person to have an annual income of \$1,000,000 and still be a pauper. In Germany during post-war inflation, a person with a 1,000,000,000,000 mark income was starving because money had such little purchasing power. Those who would suffer most from such a catastrophe are the very ones the Townsend Plan is supposed to help.

No fair-minded person would accuse the last Congress of being niggardly or unsympathetic with the aged or those in distress, yet after giving full consideration to the alleged merits of the Townsend Plan, Congress decisively turned it down. It then passed the Social Security Act, which provides for immediate Federal old age assistance grants of not exceeding \$15 a month to the needy over sixty-five years of age on condition that the state contribute a like amount. This Act also provides for Federal old age pensions whereby, for instance, an employee with an average monthly income of \$10 would be able to obtain a monthly pension of \$53.75 as the result of monthly contributions by himself and his employer over a period of forty-five years. Small as this amount is by comparison with the promises of the Townsend Plan, many authorities feel that it may be beyond the financial capacity of the country.

In providing for the aged we must be governed by common sense and not by misguided sentiment. The Townsend Plan is not only deceptive, but cruel. It holds out false hopes to those who are in distress, but the final outcome is a joy ride to disillusionment, bitterness and despair. Let us not waste precious time, squander our resources, threaten the national solvency and undermine our economic and social structure by fantastic plans that leave us in the end nothing but broken spirits and a national distress from which it would take more than a generation to recover."

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[January, 1936]

All Sorts

Yes, YES!

Friend: "Is the baby fond of you?"
Papa: "Fond of me! Why, he sleeps all day when I'm not at home, and stays up all night just to enjoy my society!"

GOOD TRAINING
She: "Where did you learn to kiss like that?"
He: "I eat spaghetti."

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ALLEZ-OOP!

"Tell your boss I have come to see him," said a tall, broad-shouldered man, bursting open the door of the clerk's office. "My name's Daniels."

The office boy, a puny little fellow, gazed awe-stricken at the visitor.

"You're Mr. Daniels?" he exclaimed.
"How very awkward."

"What do you mean awkward?"
"I've got orders to throw you out."

NEGATIVE CRITICISM

Angry Patron (leaving cinema): I've never seen a worse picture in my life!

Commissionnaire (overhearing the remark): Ever 'ad yer photo taken?

TELL US THAT!

Prosit: If I was to die suddenly what would become of you?

Mrs. Prosit: I'd stay here. The question is, what would become of you.

LITERAL

Doctor: "What was the most you ever weighed?"

Patient: "One hundred and fifty-four pounds."

Doctor: "And what was the least you ever weighed?"

Patient: "Eight and one-fourth pounds."

THE WRONG DOPE

Doctor: I think you must be drinking too much coffee. Try drinking a substitute.

Patient: Your advice is superfluous, doctor. I've lived in boarding houses ever since I left home, years ago.

HEAVENLY DAYS!

Gus Kammerer: "Haven't I shaved you before?"

Customer: "No, I got that scar in France."

City dog-catcher: "Do your dogs have license?"

Junior Lehnhardt: "Yes sir, they are just covered with them."

ANYTHING TO OBLIGE

Grandmother: "There are two words, Phyllis, which you use constantly, and I wish you wouldn't; one of them is lousy and the other is rancid."

Phyllis: "Righto, Gran, which two are they?"

VERY TRUTHFUL

"Guilty or not guilty of this theft?" queried His Honor.

"Not guilty, sir," came the plea.
"Have you ever been in jail?"
"No, indeed, sir," came the indignant reply. "This is the first time I ever swiped anything."

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 One duty there remains for you
 One duty stands for me.
 Be you a doctor skilled and wise,
 Or do you work for wage,
 A labourer upon the street,
 An artist on the stage;
 One glory still waits for you,
 One honour that is fair,
 To have men say as you pass by,
 "That fellow's on the square."*

OH, YEAH?

Auto Dealer—"Police Station?"
 Voice on Phone—"Yeah. What's wrong?"

Auto Dealer—"I've got a suspicious character here—he wants to pay cash for a used car!"

GRANTED

Lawyer—On what grounds do you seek a divorce, madam?

Madam—Incompatibility.

Lawyer—Explain a little more.

Madam—Well, I want a divorce and my husband doesn't.

SURPRISE PARTY

He was at the fountain-pen counter making a purchase. "You see," he said, "I'm buying this for my wife."

"A surprise, eh?"

"I'll say so. You see she's expecting a Packard."

ENTIRELY TOO MUCH

"Kitty, have you laid the tablecloth, and all the other things for dinner?"

"Yis mum, indade Oi did. mum. Iv-erything but th' eggs, an' shure that's the hin's job, mum."

NO STOPPER

Ginsberg was riding in a taxicab when the driver suddenly lost control and the car sped forward at a terrific rate.

"Hev!" yelled Ginsberg in alarm. "What's the matter?"

"I don't know," answered the driver grimly. "I can't stop her!"

"Well, for heaven's sake!" Ginsberg shouted. "can't you at least turn off the meter?"

HE BIT

He espied his neighbor coming along the road with his fishing tackle on his back.

"Catch anything, old boy?" he eagerly asked.

"Yes, two."

"Good! What were they?"

"The seven-thirty there, and the fifteen back," came the unhappy angler's reply.

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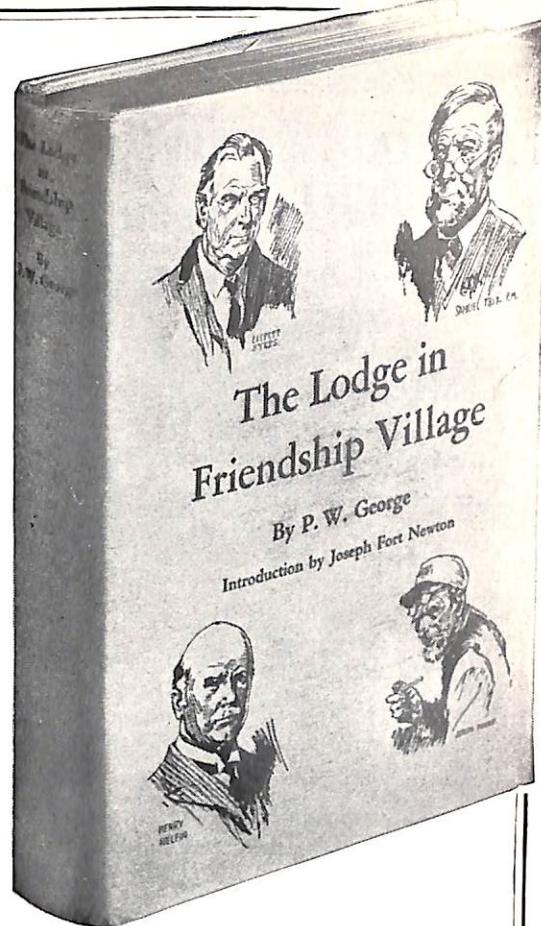
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